UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

How You Do It

By H. R. MUSSEY

The Gandhis of California

By ROBERT WHITAKER

What Are the Real Fundamentals?

By WILLIAM NEWMAN CHEW

Can Germany Compete in the World's Markets?

By HANS MEYER

VOLUME XCIV NUMBER 13

Chicago, December 15, 1924

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 per Annum

A Journal of the Religion of Democracy

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

FRANK C. DOAN
CHARLES F. DOLE
ZONA GALE
JESSE H. HOLMES
JOHN HAYNES HOLMES
H. R. MUSSEY
FRANCIS NEILSON
EDMUND H. REEMAN
ALSON H. ROBINSON
CLARENCE R. SKINNER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Managing Editor

EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
JENKIN LL. JONES, Janesville. C. W. WENDTE, Cincinnati.
J. C. LEARNED, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCIS L. ROBERTS, 65 Washington St., Chicago, - Business Agent.
J. T. SUNDERLAND, 65 Washington St., Chicago, } Editors of
GEO. W. COOKE, Grand Haven, Mich., - } "Notes and News."

Editorial Contributors

W. Waldemar W. Argow
Charles E. Beals
Harry Foster Burns
Percy M. Dawson
James Waldo Fawcett
David Starr Jordan
Louis L. Mann
Curtis W. Reese
George Saranton
Anna Garlin Spencer
Frederick Starr
Jabez T. Sunderland
James H. West

Foreign Representatives

AUSTRALIA—Charles Strong
AUSTRIA—Stefan Zweig
BULGARIA—P. M. Matthéeff
CANADA—Sidney Snow
CHINA—Robert B. Whitaker
ENGLAND—Fred Hankinson
E. D. Morel
Walter Walsh
FRANCE—G. Demartial
Romain Rolland
INDIA—Rabindranath Tagore
ITALY—Guglielmo Lucidi
RUSSIA—Alina Huebsch

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

UNITY Fellowship Associates

BOND OF UNION

We, the undersigned, believing in the association of all men and women who are in sympathy with the aims and ideals set forth in the Announcement printed November 3rd, 1921, do invite all who wish to co-operate to join in a world-wide fellowship that has no bounds of race or creed.

The name of this fellowship is The Unity Fellowship Associates and its purpose is the interpretation of the Religion of Democracy. Membership means a declaration of sympathy and interest. There are no dues. Members may make voluntary contributions which will be used for the purpose of making known the aims of the Fellowship and the publication of its literature.

UNITY will be the organ of this Fellowship and all members will be requested, though not compelled, to be subscribers.

Lists of the members will be sent to all members so that they may be known to one another. Local groups may be formed wherever there exists a sufficient number and there is the desire to do so.

All persons who desire to become members may do so by sending their names to UNITY, care of Abraham Lincoln Centre, Chicago, Ill.

Name .....

Address .....

- -

To UNITY PUBLISHING COMPANY,
700 Oakwood Boulevard, Chicago.

Gentlemen:

Enclosed you will find check for which please enter my subscription to UNITY for one year.

Mr. (Mrs. or Miss) _____

Address _____

Rates: $3.00 ($3.50 in Canada; $4.00 in other countries) for a year's subscription. Single copies 10 cents.

Contents

EDITORIAL—
Notes 195
How You Do It.—H. R. MUSSEY 197
Jottings.—J. H. H. 199
Editorial Correspondence—American Notes.—REV. SYDNEY STRONG 199

ARTICLES—
A Hindu Prayer.—*Swami Sri Narayan* 195
The Gandhis of California.—REV. ROBERT WHITAKER 201
What Are the Real Fundamentals?—WILLIAM NEWMAN CHEW 202
Can Germany Compete in the World's Markets?—HANS MEYER 203

THE STUDY TABLE—
Plays and Poems.—B. F. M. 205
"Patriotism."—HENRY W. PINKHAM 205

CORRESPONDENCE—
Henry Cabot Lodge, Politician and Historian.—*Edwin D. Mead* 206
Sign the White Cross Petition Against Narcotics.—WILLIAM K. MCKIBBEN 206
Mr. Walsh and the Catholic Church.—JORDAN T. LAWLER 206

THE FIELD—
Fighting Against Odds.—*The N. A. A. C. P.* . 207

POETRY—
In One Another's Love.—VICTOR E. SOUTHWORTH 208

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIV MONDAY, DECEMBER 15, 1924 NUMBER 13

A HINDU PRAYER

"Supreme spirit, self-existent, all-comprehending, the light of the eye and heart, give peace to the universe. Since Thou art peace Thyself grant peace to all Thy creatures. Purify their hearts and bestow the wisdom to understand that Thou embracest all, and that each must look on others and love others as expressions of himself and of Thee. Thus, freed from hatred and envy and malice, may we obey Thy will and abide in Thy bliss.

"Light, within and without, heart-illuminator, parent of all, Thou art formless and yet the possessor of all forms. Comprehending the origin of all things, both the seen and the unseen, Thou art ever radiant in beauty. Apart from thee none is, will, or ever can be. If Thy creatures forget Thee, immersed in the joys and sorrows of life, Thou canst never forget them. Forgive them their forgetfulness and save them from the evil, for there is none but Thou who can save us.

"Self-radiant splendour, Ruler from within, Thou dwellest in the hearts of Thy creatures. Whatsoever Thou willest to be done, Thou transmittest the power and will to do it. Thus Thou preservest by Thy presence and power the play of variety in Thy created spheres.

"Ruler of hearts, Thy creatures, left to themselves, are inclined away from thee; but by Thy merciful indrawing they are impelled to search after Thee and Thy righteousness. Apart from Thy grace, no heart or mind can turn to Thee.

"Ruler of hearts, Parent of all, Thou art all things, and yet no thing Thou art. Whatever men may say in their foolishness, Thou knowest that in form and essence they are one with Thee. They proceed from Thee, rest in Thee, and are hidden in Thee. Forgive the offences of mankind and fill the world with unbroken peace."

Young India. —*Swami Sri Narayan.*

Smartness is often taken for wisdom. Wisdom often appears to be foolishness. Smartness is easy to attain, but wisdom is a product of life and life is hard. A certain type of books and magazines of the day fairly reek with smartness. There is a lot of it because it is so easy. The weakness, foibles, mistakes, crudities and failures of mankind are not difficult to discover. The holding of these up to public ridicule in snappy quip or stinging phrase is the essence of smart writing. Sometimes this degenerates into mere verbal abuse and whining complaint. So long as a considerable number of people can anaesthetize themselves to their own weaknesses, there will be that many people in the grand stand vociferously applauding blows aimed at the folks in the arena. This is the chorus of approval which is often interpreted as the voice of Jehovah giving his magisterial sanction to the proceedings. "Hit them and hit them hard" is the motto of these smart folks. The wisdom which is expressed in the writings of thoughtful men goes deeper. It recognizes the weaknesses and foibles of men and women but also takes cognizance of the fact of an everlasting process. This smart writing is often mistaken for criticism. The true critic seeks to understand and interpret life, which is quite another thing from belaboring men and women for what they are not. What America needs is more true and honest criticism and less flamboyant smart talk. It needs more loving understanding. Only he who loves his country can criticize it. Smart writing, which is a revelation of the author's ecstasy caused by watching the operations of his own mind, is mere beating of the air. It may be fun for the word-gymnast, but it has as little relation to progress as the handsprings of the athlete to the production of power for the doing of the work of the world.

The Egyptian episode, which we hoped to discuss adequately in these columns, is too much for us. We can't seem to understand it, and feel it a healthy thing to say so. The more we study the despatches and the editorials, the more confused we get. Thus, Egypt is independent, and she is *not* independent! The assassination of the English military officer is a domestic question, and it is *not* a domestic question! England will not allow the League of Nations to discuss it, and Persia will force the League of Nations to discuss it! At the moment, all we really know is that Egypt is yielding to the British ultimatum, and this seems to bring to us the one idea in the whole confusing situation which is perfectly clear. We refer to the fact that, whatever the exact technicalities involved, England is using against Egypt the same old weapons that the strong have been using against the weak from the beginning of time. These are the weapons of force and violence. When England acted, she thought of nothing but the fact that she had the military power to do anything she wanted to with Egypt, and chose to use this power not merely to exact satisfaction for her murdered general, but also to secure economic and political advantages greatly desired. She pondered not justice, least of all mercy and forgiveness, but set her armies and fleets in motion and took revenge. Whatever the provocation, whatever the legal justification, this method still remains the war method and not the peace method. So long as this sort of procedure is tolerated, it is simply silly to talk about an ordered world. We may have a dozen Leagues, a hundred World Courts—but so long as the sword can flash at the issue of a twenty-four hour ultimatum, our world is still the world of Sennacharib and Cæsar.

As for the League of Nations in this crisis, we know what we think and want to say, but in the name of fairness choose to postpone comment until the approaching meeting of the Council. Let's see what, if anything, is then done or attempted! Meanwhile, we may record that friends and enemies of the League divide on this issue exactly as they have divided on every other issue. Each sees an argument for his case—neither confesses to any change of opinion. Thus, Sir Gilbert Murray, a great scholar and an honest man, declares that the League cannot justly be censured for not acting in a case which does not belong to its jurisdiction. On the other hand, Bernard Shaw asserts that the British Government, by its conduct in the Egyptian affair, has "absolutely destroyed the League of Nations." With the best will in the world to be impartial, we must confess that it seems to us that the champions of the League are harder put to it than in any other crisis which has appeared since 1919. Many of them are altogether silent. One at least, the New York *World,* confesses frankly its chagrin and alarm. This editorial utterance is at least refreshing, even if somewhat premature:

> The League will have no hand in this Egyptian business. It will have no hand because in London for the moment the Birkenheads and Churchills are too strong for it. Europe knows that. The reactionary German press, the Junkers of war fame, toss their helmets in the air with more enthusiasm than they have mustered in a long time. "Where is the much-vaunted League of Nations now?" demands the *Tageszeitung.* In Italy a press that has not forgotten Corfu insists upon the parallel of Mussolini's ultimatum to the Greeks and Baldwin's curt demands on Egypt. Technicalities aside, the Italian press asks why the League is voiceless now.
>
> What use is there in blinking at the fact? Britain, standard-bearer of the League on more than one occasion, has let the League down now. The League's prestige takes the loss.

It is from this standpoint that we see what an unmitigated calamity was the defeat of MacDonald and the Laborites at the recent election. All the work of MacDonald to the end of reconciliation and peace was destroyed in a single night, because the English electorate thought that Zinovieff had written a letter!

Every once in a while, something happens that is just right. Error is corrected, justice is vindicated, truth is told. Such a thing has recently happened in London, in connection with the famous Edith Cavell statue. We remember when we saw this statue in the summer of 1922, and walked around it and around it trying to find those two immortal statements which are associated with the English nurse's name—"Patriotism is not enough," spoken as her last words to her chaplain, and "I hate no man," spoken as she faced the firing squad. These sublime sentiments, to our amazement and confusion, were not on the monument. Instead appeared the unspeakably commonplace and jingoistic phrase, "For King and Country!" Anything more inappropriate can scarcely be imagined. Bernard Shaw speaks the right word, as usual, when he comments on this fact in the Preface of his great drama, "St. Joan."

> "The German tribunal," he says, "shot (Edith Cavell) out of hand; and her countrymen, seeing in this a good opportunity for lecturing the enemy on his intolerance, put up a statue to her, but took particular care not to inscribe on the pedestal, 'Patriotism is not enough'—for which omission, and the lie it implies, they will need Edith's intercession when they are themselves brought to judgment, if any heavenly power thinks such moral cowards capable of pleading to an intelligible indictment."

Now comes justice! Under the late Labor Government, a Socialist, Fred W. Jowett, became First Commissioner of Works, and thus had charge of public monuments. Recently he ordered that the Cavell statue should carry both the noble sentiments quoted above, and they are now being carved upon the base. We are certain that the noble nurse is rising up to call her vindicator blessed. It is an intelligent and inspiring thing that he has done—a prophecy, we believe, of what will happen on a large scale when the people really possess their governments.

A southern peach grower was in New York during the summer, and was paralyzed at the prices which were being charged at the fruit stands for peaches.

> "When I see dealers getting 5 cents each or two for 5 on small fruit," he wrote to the *World,* "my blood boils when I think the shipper . . . has not gotten freight charges, and the fruit dealer is making from 500 to 1000 per cent profit at present price."

He then went on to state that the retailer could sell his peaches at a cent apiece, and still make 100 per cent profit. In a recent issue of the *Spectator* (London), a correspondent raises this same question for England.

> "Why is it," he asks, "that a frock costing 25s. is sold for £4 4s.? I take this as an example of what appears to be going on in the clothing industry, and others could be cited. Knitted goods sold wholesale at 8s. 11d. are retailed at 40s.; velour hats sold wholesale at a guinea are retailed at 50s. each, and Fair Isle jumpers which can be bought in Shetland for 50s. sell in London for £5 apiece, and sometimes more. . ."

Complaints of this kind are as old as the hills. But they are serious, none the less, for they point straight to one of the crowning evils of an economic system which leaves trading in the hands of the private gambler. Say what we will, the middleman is central to our whole problem of social organization—and until we get rid of him, we shall know no such thing as justice. LaFollette sees this, as regards the farmer in this country, and laid down a fundamental remedy in the seventh plank of his "program of public service," which recommends the

> creation of Government marketing corporation to provide a direct route between farm producer and city consumer, and to assure farmers fair prices for their products and protect consumers from the profiteers in food-stuffs and other necessaries of life.

This remedy is of much wider application than is here suggested. It is sound doctrine, to be improved upon only by that thoroughgoing system of voluntary co-operation which has prospered so mightily in England and European countries, but is here taking but feeble root.

A great deal of current discussion about the church and its problems seems to us to bear resemblance to

Nero's fiddling while Rome was burning. We may be wrong in our opinion. We do not want to force it down any one's throat. We have it because we believe the real question is not only fundamental but pressing. It does not have to do with forms, rituals, federations, or, on the other hand, with any questions concerning creed or dogma. It goes beneath all these. It is the question as to whether in the face of modern education any form of church can survive. We do not say it cannot, but we do say that any form of church must today justify itself. It cannot, with intelligent men and women, make its appeal to tradition or justify itself on the ground of past services. For an increasingly large number of men and women the church must, in terms of the present and future, set forth reasons why it should receive support. Modern criticism of the church strikes right through all the superficial controversies down to the very heart of the matter. We believe that the church is an interpreter of life and an upholder of those ideals which call men to the highest endeavor in the name of brotherhood and goodwill if he has a real place in society. The great masses of men do not believe in the spiritual interpretation of life and have no faith in the ideals of brotherhood and good will. The church must, therefore, justify itself by making clear to the world the value of the service it seeks to render. It will not do this in terms of social service or economic reactions however important these may be.

The death of Puccini marks the passing of the most popular and in some ways the most eminent operatic composer of our time. His "Manon Lescaut," "La Boheme," "Madame Butterfly," and "Tosca" are sung to crowded audiences and rapturous applause in all the great opera-houses of the world. No musician since that other great Italian, Verdi, has so captured the hearts of the people. Of course, the disparagement which follows hard upon success, had appeared before Puccini died. It was helped on by the failure of his latest compositions, "The Girl of the Golden West," and the three one-act operas classed together as the "Tryptich." It is certain that this disparagement will now rapidly increase in range and intensity, and in time reduce Puccini to the low level of a mere popular fad. But he will recover, and take his deserved high place in the immortal succession of the operatic composers of his native land. Puccini had what Verdi had, and what most modern composers do not have, the divine gift of melody. He wrote strains that went straight to the heart of humanity, and will abide therein forever. Furthermore he conceived a harmonization as distinctive, if not as profound and epoch-making, as that of Wagner. A page of Puccini is immediately recognizable—it has a beauty of phrase, a poignancy of progression, a certain haunting quality of sound, which is all its own. No one else could have written it. This man will live in the memory of mankind, and his best works will long survive. It is eminently fitting that Italy should honor her famous son with all the pomp and pageantry of a state funeral. Millions of music-lovers throughout the world will honor him with the simple reverence of grief and gratitude.

How You Do It

Mr. S. W. Pascall, one of the best-known British industrial leaders, in a recent address remarked:

> A friend of mine, when I asked him what was his view regarding the purpose of industry, said he would define it as serving the community and seeing that it was properly fed, properly housed, and properly clothed. . . I think we can go further than that and say, while it is commonly agreed that industry should be judged by what service it renders, it should also be judged by the way in which that service is rendered. It is not so much what you do as *how* you do it.

This simple remark carries a fundamentally important suggestion, not alone for the conduct of industry, but for every profession and occupation, and for the whole business of living.

To be sure, the undertaking itself must be a worthy one. We ought all to share Ruskin's indignation with any arrangement that ties men and women to the making of shoddy goods and useless gewgaws, of silly books and bad moving pictures. And further, the task of popular education must ceaselessly go forward. Not until people cease wanting useless and injurious things can we free men from the unworthy task of making them. Moreover, no one can escape the responsibility of choosing useless rather than indifferent or injurious activity. A man cannot excuse himself for being a bootlegger on the ground that some men will have whisky despite the Volstead Act.

But within the broad field of useful activity and serviceable work in every department of life, there exists an almost unlimited possibility of individual variation. In a time when social reform and institutional improvement call insistently and rightly for the most earnest attention, the reformer, the student, the man of affairs, the every-day worker, all do well not too rarely to remind themselves of the opportunity for noble living within the scheme of things as it is, for liberty within the limits of individual circumstances as they exist, for improvement of the scheme by courageous life and action within the scheme.

The possibility is specially clear in the business world, with all its limitations. Mr. Pascall hit it off on one side in a sentence when he declared: "It is not enough to render good service to the public if you do it at the expense of your workpeople." In the employment

relation, an employer today has an extraordinary range of choice as to how he will conduct life, and not for himself alone, but for his employees as well. And notwithstanding all theories of economic determinism and class struggle, it is to be observed, that so far as we can discern the lines of advance in industrial relations are being picked out by progressive employers who are not going to wait for the economic day of judgment to carry us all together to heaven in the gold-trimmed chariot of the co-operative commonwealth, and by progressive union leaders who see in their job, even within the cordially hated wage system, something more than the necessary task of dickering with the employer for the best possible wages and hours. To quote Mr. Pascall again:

> Of course, it really brings us all back to the old question, "Who would be a ruler among you?". It is not merely the making of cloth or candles. If it is regarded as a calling, and trained for with the same high zeal as any other calling, not excepting the highest, then employing is truly an art, and employing can be as noble as any other art-skilled work in the finest of raw material—the lives and labor of men and women.

But exactly the same principle holds in all other occupations and relations. Men are tied to their job, but how the job shall be done depends on the courage and imagination and common-sense of the doer. He laments his lack of liberty and resigns himself to being the creature of his job. The machine-tender becomes the slave of his machine, the clerk of his office routine, the physician or lawyer of his clients, the preacher and the teacher of his church and his school. Each laments (and rightly) the institutional bonds in which he is tied, and finds fault with the trammels that are laid on his activities. And commonly he neglects very largely the choices that lie open to him within that institutional scheme. The stuff of life is made for us by the economic and social structure amid which we live; the question how we build that stuff into a new and better structure is in our own hands to a far larger degree than we are willing to concede, if only we will meet the conditions. Those conditions are simple but exacting.

The first indispensable one is courage, that rarest of human qualities. Lacking courage, men cannot even dream of making the world different by being different and by acting differently. If I have lived from childhood in a world inhabited by a personal devil forever dragging unbelievers down to the pit, it takes courage to consign him to his own perdition, and myself to live as a free, self-respecting man. If I have always accepted more or less docilely and unquestioningly the opinions, beliefs and practices of my fellow factory workers, faculty members, clubmen or business associates, it takes both imagination and courage to begin to think my own thoughts, hold my own opinions, live my own life—for I may be wrong. If my highest felicity lies in not making mistakes, my path is blocked. But in a world being rapidly subjected to mechanism and routine, it is just such imagination and courage that our time calls for. In the welter of confusion that surrounds us, thoughtful men need to recall to themselves the double responsibility of institutional rebuilding, never more imperatively needed, and within the social scheme, of individual action that shall express simply and fearlessly and hopefully the animating individual faith that can burn bright and clear even in social darkness. How largely that faith can redeem the drab world of our institutional failure, every courageous act testifies from day to day.

With courage and imagination there must dwell a saving common-sense, a feeling for realities, an untiring patience in defeat and disappointment. If we may not cry for the moon, we may not forget, either, that the stars still shine behind the clouds. Common-sense lies in recognizing, not only what we cannot do, but what we can do, in perceiving not only our limitations, but our possibilities, and in preserving the unyielding faith that the limit of those possibilities lies always a little farther than we see, and that sometimes a courageous progress just beyond the limits of possibility at present seen will reveal not only a little further scope for action, but wide-ranging new vistas of life. Common-sense may teach us to recover into the drab routine of daily existence the courageous and cheerful hopefulness that animates the ignorant young adventurer who has not yet tasted the bitterness of defeat, for he is right in his error. Though he cannot carry the world with him, as he dreams, he can yet travel, and as he travels the world changes, too.

So it is with the old adventurer, likewise, who has kept imagination and courage aglow in the breeze of common-sense. He travels, nor ever stops. He sees that there is always a little further distance that he can go, and going, he sees new vistas. But he helps other men, too, to see. He helps bring social salvation in the very act of living as a freeman in a world of bondage, for men see how freedom is to be won. It is not by passively accepting existing iniquities and simply making the best of them, and not by waiting till the obstacles are cleared out of the path of an obstructed humanity, but by the steady, unresting doing well of what is to be done, doing it with courage and imagination and faith and common-sense, doing it with eye and heart wide open to the possibilities of a better way within our social scheme, of a scheme made better by what we have learned of a better way.

H. R. Mussey.

The violation of Belgium was the diplomatic and external pretext which allowed England to declare war. —*General Cherfils,* 1915.

The people will never disarm; happily for their moral greatness and the beauty of civilization. — *General Cherfils,* 1915.

Jottings

Our editorial associate, Mr. Weatherly, has found on the front page of the September 4th issue of the *Manufacturer's Record* a statement which he insists ought to be carefully preserved as an historical record. "In the year 2024," he says, "it will be interesting as a revelation of how some people's minds worked in these dark ages." This is the statement:

> This proposed amendment (child labor) is fathered by Socialists, Communists, and Bolshevists. . . If adopted, this amendment would be the greatest thing ever done in America on behalf of the activities of Hell. It would make millions of young people under 18 years of age idlers in brain and body, and thus make them the devil's best workshop. . . The only thing that can prevent its adoption will be active, untiring work on the part of every man and woman who appreciates its destructive power and wants to save the young people of all future generations from moral and physical decay under the dominion of the devil himself.

> And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.—*Revelation* 8:1.

Think of what it would mean if this seventh seal could only be opened on earth once in a while. Verily, earth would be like heaven!

Two years ago, with a great flourish of trumpets, England granted independence to Egypt. Now England denies that she has been acting toward Egypt as Austria acted toward Serbia in 1914, because Egypt is *not* an independent country. Eat your cake and have it too—that is the rule of the great powers in diplomacy. We wonder what would be happening, however, if Egypt had a friend and England an enemy today, as Serbia had a friend and Austria an enemy in Russia ten years ago!

Germany has recently been celebrating the one hundredth anniversary of the birth of Kuno Fischer, the great historian of philosophy. How does the glory of such a man outweigh all the glories of the Hindenburgs and Ludendorfs!

Mr. John A. Hobson, the distinguished English economist, declares that E. D. Morel's "death cuts short the most truly glorious career of any Englishman of our time." We are proud that this great hero and saint was a member of our Editorial Staff. We are planning a special number of UNITY as our tribute to his memory.

Definition: Soldier, a man trained not to die but to *kill* for his country. J. H. H.

American Notes

(Editorial Correspondence)

(1)

To show what is happening in some of the churches, especially of the more progressive type, let me describe one or two features of the life of Plymouth Congregational church, Seattle. The features mentioned are true of quite a number of churches in the country, notably Dr. Gordon's church in San Francisco. Dr. Hawkins is pastor of Plymouth church. . . At the Sunday evening service, the sermon is supplanted by a Question and Answer discourse, lasting 40 or 50 minutes. All questions are supposed to be sent in by the people. These questions are published in the Saturday newspapers, in an advertisement,—four by six inches in size, with the statement that "Dr. Hawkins will Answer Ten Questions." The questions for Sunday, November 15th are: . . .1. "If the healing power exemplified by Jesus existed for three hundred years after the death of Jesus, as taught by Christian Science, why does Paul so often refer to his bodily infirmities?" . . . 2. "What is the Keeping of the Sabbath Day?" . . . 3. "If your room rent were due and you did not have a cent and were hungry and could not borrow, and had nothing to pawn, and it was beg, steal or starve, what would you do?" . . . 4. "Do you think that the average mother has sense to train her child? Would it not be better, after the child is five years of age, if the child were taken from the mother and trained by the state?" . . . 5. "Should we believe in eternal punishment when we acknowledge the love of God?" . . . 6. "What would you do if you were the loneliest girl in the city?" . . . 7. "Is it possible to get messages through to the spirit world and to receive intelligent replies?" . . . 8. "Do you believe that only the blood of Jesus can save sinners? If so, why do you not preach it?" . . . 9. "Are conversions going out of date?" . . . 10. "What do you think of the statement by President Coolidge that religion is the foundation of our government?" . . . I have given these questions to show some of things about which Americans are thinking.

Let me now give another feature of this church's activities. In the Saturday papers also appeared the following advertisement:

> Professor John J. B. Morgan, psychologist, will give free consultation at the Plymouth Congregational Church for several days, beginning Monday. Office hours will be between 2 and 5 p. m. . . . Professor Morgan is a graduate of Drew Theological Seminary and received his degree of doctor of philosophy at Columbia University. He has taught psychology at the universities of Columbia, Princeton, Minnesota and Iowa. During the war he was chief psychological examiner in one of the army camps. For the past three years he has been director of the psychological clinic at the State University of Iowa. He is author of a book entitled "The Psychology of the Unadjusted School Child" which is used as a text book in the Teacher's College of New York. He is a member of the American Psychological Association and of the Sigma Xi scientific fraternity.

. . . I have given Dr. Morgan's pedigree, not to advertise him, but to indicate the drift in American church life, to take on a psychological clinic, as a regular feature in its activities. The public also needs assurance, since there are many psychological "fakes" offering themselves.

(2)

In the first part of this week I attended a lecture by Watts O. Pye on China. He is an American who has spent 16 years in the provinces of Shansi and Shensi. I also had an interview. I am now writing about him, because through him I am able to convey some aspects of American life. The first is his impressions of American newspapers, in their portrayal of Chinese affairs. He deeply regreted that they give a wrong picture of China. The news from China as given in the press was superficial, incidental and sensational. The press dwelt upon banditry and small things. So much is this true, that he found among his friends who are compelled to depend upon the press for information a false conception of China. The press seemed to feel bound to give its readers something entertaining and amusing. Dr. Watts O. Pye remarked in his lecture that the British papers, in contrast, were much better. He said that because of inadequate information Americans knew scarcely anything of the revolutions that were taking place in China, movements too of first rate importance to America. The change intellectual, from a superstitious to a scientific spirit; the change industrial, from agriculture to industry; the change political, to becoming a democratic nation. He said that the Chinese are rapidly becoming educated, that China is not "breaking up." There was one burning question, as regards foreigners, that of extra-territoriality. Excepting Germans and Russians, foreigners had concessions, which were really places of refuge for many scamps, hiding under their respective flags. This rankled in the heads of the Chinese . . . I am giving this picture of an American champion of Chinese rights, to show that not all Americans, by any means, are out to exploit their neighbors, that the almighty dollar is not the only glass through which Americans look across the Pacific. Dr. Pye is only one of many thousands in China, in hospitals, colleges, agricultural schools, etc., who are giving their life without hope of reward, save that of virtue.

---

(3)

I attended a meeting on "Armistice Day,"—interesting because showing a sectional picture of American life. It was held in the Labor Temple, having been called by the Labor Council. The speakers were a veteran, the leading rabbi and a leading clergyman of the Methodist church. . . The veteran spoke on "Headaches after the War." It was his task to look after the nervous and insane. Many of these were suffering from depression, due in part to the fact that business men who waved them away to the front had not kept their promises, now that they had come back. This caused many headaches. Another cause of headaches was the finding by returned men that there were two ways of interpreting the law, applying to invalids. They found that unless a man was clever, he was likely to discover himself unjustly treated. . . The leading rabbi spoke on "Memories of the Armistice."

"When the Armistice came," he said, "we were all jubilant. We thought that peace was here at last; we would get back to our normal life; an era of international good will should come, with the assurance of democracy and no more war. These feelings were followed by the great disillusionment and a great revulsion of feeling. Our disappointment should make us more determined than ever for peace."

. . . The speech of the clergyman was the most interesting as a sign of a movement in American life. He said that he had repented of his support of the War, and he would not repeat it, in any future war. "I have been converted." He proceeded to give the reasons. The cost of war. "Ten thousand universities could be founded and sustained for the price of the last war." . . . Next, the loss of ideals, by war. . . . Next, the loss of life. "My conscience is now above the command of my president or the secretary of war." He then spoke of his great disillusionment. He found that 21,000 millionaires had been made by the War. America was becoming Prussianized, with democracy never so unsafe, with never such intolerance in the United States as now. He had found that our propaganda agency had been a factory of deliberate falsehood. He had been reading the Bible afresh, especially the words of Jesus. He had recalled that for 120 years after Christ no Christian would carry arms. And as to "defense" he had found that the nation that "wins" a war loses along with the loser. "For me to have part in war now would be both a sin and a crime." This Armistice day meeting is a chip in the stream of American public opinion.

---

(4)

Americans are busily engaged in making a new national calendar,—during the recent years of nationalism. November 9th to the 16th was quite generally observed as "National Father and Son Week." The week after that will come the "National Education Week." Within the last twenty years there have been put in the calendar, "Mother's Day"; "Father's Day"; "Defense Day"; "Armistice Day"; "Children's Book Week"; "Columbus Day"; "Flag Day"—the navy men are even proposing a "Navy Day." Patriotism is in a process of formation, the people not knowing whether to start up "The Star-Spangled Banner" or "America" when the national anthem is called for. Beside these new "Days" there are of course the old ones: "Independence Day—the Fourth"; "New Years Day"; "Washington's Birthday"; "Lincoln's Birthday"; "Memorial Day"; "Thanksgiving" and Christmas. If the process of calendar making goes on in America, there will be formed a calendar as long and specific as the calendar of the Catholic church of the Middle ages. It is fair to observe that one fascination of American life is that the people are in the process of making their calendar.

---

(5)

"Are Americans a nation of murderers?"—is a question recently raised by the Metropolitan Life Bulletin. For the past few years it seems there have been about 9,000 homicides a year in the country. This is seventeen times the number which would have occurred if the homicide rate of England and Wales prevailed here. In Chicago, for instance, more homicides (228) occured, in 1922, than accured in all of England and Wales (202) in that year. The Bulletin feels that a study of the relation of judicial procedure to the epidemic of homicide should be closely scrutinized. The Metropolitan states that it has followed up 146 cases of homicide in its records. Concerning these there were 35 sentences to the penitentiary, one parole, one fine and one execution. Thirty-two cases of the 146 were rated as "justifiable homicide," that is, death inflicted in self-defense or by an officer of the law in the line of duty. In 69 of the remaining 114 murder and man-

slaughter cases was an indictment brought; 58 came to trial with a verdict of "not guilty" for 16 and one mistrial. Of the 41 judged guilty, thirty-five are serving time with appeal pending in six cases, three are held for a new trial or pending appeal, one was paroled, one fined, one executed. The record of Americans in lynching would seem to indicate that the query of the Bulletin was a search-light in the right direction. However, Americans have a way of reforming rapidly. Take lynching, for example. For a score of years or more Americans have had the unenviable reputation of lynching from 80 to 180 people, men and women, annually. For the last two or three years the number of lynchings has dropped very rapidly, so that during the ten months of 1924 fewer than 8 or 10 have been lynched. For some cause or causes, the people have found the way to more self-restraint.

Seattle, Washington. SYDNEY STRONG.

The Gandhis of California

California has no Gandhi, but it has many Gandhis. There is no one supreme figure here of outstanding record and reputation with respect to the fight for human freedom as it runs at the present time. World pacifism, in particular, does not look to California as the stage of its most splendid achievement just now, nor to any Californian as a chief apostle of the new resistance, non-co-operation. Yet nowhere in the world, as a matter of fact, is there being waged a braver battle of the bloodless order than that which has been going on here for a considerable period of years, and which is still being carried on against apparently overwhelming odds.

California is not India, and no I.W.W. presents the picturesque figure of the great Hindo non-resistant. None the less the I.W.W. of San Pedro, San Francisco, Sacramento, and San Quentin are deserving of world recognition and sympathy, and their struggle ought to arouse a much wider co-operation on the part of lovers of liberty throughout the United States than has yet been demonstrated.

San Pedro—Saint Peter, San Francisco—Saint Francis, Sacramento—the Sacrament, and San Quentin, another saint! Who shall say there is no picturesqueness in this ironical setting? And San Pedro in particular. It is so suggestive of the St. Petersburg that used to be, the St. Petersburg of the old Kremlin, the old Czars, and the Cossacks of Russia's yesterday. These have all ceased from the Neva, to reappear at the newly created Port of Los Angeles, that is "The Port of the Angels." Do you wonder that the I.W.W., who are not lacking in the sense of humor, not only sing behind the bars, but—laugh?

Some of us, who are near enough to know how much there is here to rage and weep over, unless one is utterly dead to decency and human kindness, do wonder unceasingly at the marvellous patience and self-control of these men who are seemingly cast in such unheroic moulds. They drift in upon us shabbily dressed, with no turbans or flowing robes to lend dignity to the simplicity of a poor man's garb. Some of them are as free with the speaking of the King's English as was the Irishman with the spelling of it when he proudly proclaimed that "sure 'n faith he'd be ashamed to hev only one way o' spelling a worrud." The I.W.W. have ways of their own of doing a good many things besides spelling, and speaking the vernacular in an emphatically vernacular way. And not least of their original ways is their serene manner of walking off with the police when they are arrested without warrant and without provocation, and of bearing themselves unaffectedly in the presence of court officials, judges, and juries. They are neither violent nor flippant, but there is a quiet air of good-natured contempt for all the sham solemnities and pitiful pretentions of the court-rooms which plainly enough gets under the skin of the shyster politicians with whom they have generally to deal. They do not "Your Honor" the judges, and the lordly "Prosecutor" is merely "The Cutor" to them. And the effectiveness with which many of these men handle their own cases in the presence of a hostile court and a jury that has obviously already passed judgment, or is as obviously lacking in anything to which that word could fairly apply, is an eye-opener to one who has not followed them along the actual pathways of their legal Gethsemanes. There have been martyrs a plenty before, but none, I think, who carried themselves with less of the martyr air or made so slight a bid for the sympathy of the public.

Sometimes, indeed, the court proceedings are too much for them. The other day, when one of the men was on trial here, the "Cutor" was going on in a tirade against the prisoner which had nothing to do with the charge on which he was being tried, or with the evidence. The prisoner was stung to make protest at length, and used his legal right to make objection by saying to the judge, "The attorney should stick to the facts in the case." This the judge admitted, and told the prosecutor so, with mild reproof, whereupon the prosecutor said openly before the court, "But, your honor, if I stick to the facts I haven't any case against the man."

Quite as open was the retort which one of the prosecutors made to some one who objected to the presence on these juries of men and women who were plainly prejudiced against the prisoners.

"What does it matter?" he asked with unconcern. "We get convictions, don't we? And that's all we care about."

There is, at times, something almost friendly, in the brazenness with which these hirelings of the law will make cynical confession of the class character of the I.W.W. prosecutions. They know well enough that all this talk of the violence of the I.W.W. is the most superficial sort of make-believe. The newspaper men know the same, and when they dare to do it are not slow to show up the ignorance and lawlessness of the police and the courts. Of course, very little of this gets into print. Yet I have before me as I write a reprint of an article which lately appeared in the *Los Angeles Evening Record* under the title, "Does This Explain Reason Innocent Men Are Jailed?" It is an account of the newspaper man's experience in trying to get from the City Prosecutor some explanation of why there have been so many arrests under the Busick injunction and so few convictions of those brought to trial, while the untried linger in jail for weeks and even months at a time.

Thus, between the first day of June, 1924, and the date when this article appeared in *The Record,* October 22nd of the same year, these men who were held in jail

without trial, and practically without accusation, had served a total of more than ten years time, actually 3416 days. And the official to whom the reporter's inquiry was passed up answers,

"Shucks, I don't tell nuthin'—unless I makes an official statement."

"By the way, Mr. Hynes," says the unabashed reporter, "what are your initials?"

And the representative of the sanctity of the courts and the dignity of the law replies:

"No, yuh don't quote me," he smiled fatuously. "If yuh want my initials, ask the wobblies. Anyhow, if you guys 'd print the truth about them b....ds, it'd be different. I suppose you don't know they want to go to jail. They pay members 75 cents a day to go to jail. They want to flood the jails."

And when the matter is carried up to a certain judge on Habeas Corpus proceedings he rules to the effect that the law which forbids that men be kept in the city jail without trial for more than sixty days does not apply to misdemeanors, but only to felonies. If a man commits murder here in this city of the angels, where murder is so common as hardly to excite comment, he can insist upon a trial within sixty days. But if he is just a "working stiff" whom it is convenient for some big lumber company to put out of the way for a time he may be picked up by any policeman who is minded to take him in tow, thrown into jail, and kept there without being called before a court, indefinitely.

However, there are judges here who cannot quite get away from judicial decency, even where a "wobblie" is concerned. And because one of these is disposed to a different view of this matter of holding men in jail without trial and without time limit, we are told to-day that all the I.W.W. prisoners who have served sixty days are to be released on their own recognizance until a new jury panel can be called. The present jury panel, it is said, are bored to death with the interminable procession of wobbly trials which have come before them. Even professional juries can be sickened with judicial sham.

Meanwhile this morning's papers are filled with the details of the dramatic struggle between the farmers of Owens River Valley and the officials of this same city of Los Angeles. It seems to be another Mussel Slough case, and you should read Frank Norris' great story, "The Octopus" to learn how such things were managed yesterday. But the corporation, which happens now to be this city, is not having its own way quite so readily this time. The farmers have taken matters into their own hands, and have turned back into the river the water the city is trying to steal away from them, as they see it. And even our corporation-tagged Governor, who is quick enough to do the bidding of the plunderbund against the I.W.W. looks on at the embattled farmers of Owens River Valley, and quietly answers the appeal for State troops by telling the city officials to settle their own quarrels. "They have the courts, let them hear them," he says, quite in the mood of a celestial Abraham answering a tormented Dives. The farmers are not armed, it seems, and this is their strength. But the farmers are militant. They may be pacifist in their tactics, but they are not passive.

Neither are the I.W.W.s of California passive. Theirs is a braver, because a far lonelier and more unpopular fight than that of the Owens River Valley Ranchers. And theirs is a patient, persistent, self-denying and effective non-co-operation with the money-oligarchy here, and all its satelites in high places and low, which ought to give them perpetual remembrance and appreciation among the pacifists of the world.

Los Angeles, California. ROBERT WHITAKER.

What Are the Real Fundamentals?

A few months ago the legislature of one of our states enacted a law providing that the scientific principle of evolution should not be taught in the public schools of that state, and further specified that the story of the creation of the world as told in the Book of Genesis should be taught to the pupils as established fact.

About the same time the Bishop at the head of one of the most important dioceses of the Episcopal Church in America announced from the pulpit of the Diocesan Cathedral that unless the Apostles' Creed were accepted as originally written into the Prayer Book of that church, Christianity was worthless, and doomed to failure.

Recently the Archbishop in charge of one of the principal dioceses of the Roman Catholic Church in America instructed that solemn prayers should be offered for the forgiveness of those who had committed the blasphemy of daring to doubt the story of the virgin birth of Jesus.

Constantly we meet people who are horrified that men should dare to come boldly forth and announce that they do not believe the Bible to be a divinely inspired book, and therefore, infallible.

Now there is absolutely no doubt that the legislators of the state in question, the Episcopal Bishop and the Catholic prelate to whom I have referred, and the thousands of staunch upholders of the inerrancy of the Bible, are all perfectly sincere in the belief that they are teaching and doing the things which are best for the moral and spiritual life of our country. They fully believe, as they say, that the things for which they stand, are the real fundamentals of religion, and if they are false, then Christianity is worthless. But are these things really fundamental?

Perhaps these things might have been considered fundamental in the mediaeval days, when education was reserved for only a few, and superstition and fear enthralled the minds of the majority. Perhaps it was necessary then, although this is extremely doubtful, that people be frightened into being good, and that they could only reverence a God who was endowed with various supernatural powers by which he might do works of magic, so to speak, and at a whim set at naught the established rules of nature and the universe. However, this is not the mediaeval world, but Twentieth Century America.

First, then, let us ask ourselves whether these things are really the essential points of religion, and if not, why?

Is the Genesis story of the creation essential to our faith in God? I fail to see that it is; in fact, I think it is detrimental to it. Certainly a Supreme Being, with a mind capable of creating a world operating on established principals and laws, and inhabited by living things in a continual state of forward progress mentally, morally and physically, is as wonderful—and far

more wonderful—than a God who created a universe in 144 hours, and peopled it with men and women born sinful and lowly worms of the dust, who could only be made good and acceptable to their own creator through the blood sacrifice of an innocent one. The evolutionary principle of the origin of man does not degrade him, as some seem to think—on the contrary it exalts him, for it shows Man to be a creature capable of progress and development. The Genesis theory on the other hand makes man a retrogressive creature—descended from perfection, rather than slowly ascending toward it. Surely the former way of creation would be the *modus operandi* of the Master Artifex.

Are the principles set forth in the Apostles' Creed—the basis of all Trinitarian theology—necessary to Christianity? One can be just as true a follower of Jesus, though he may not believe in the virgin birth, the vicarious atonement, or the bodily resurrection and ascension. Jesus' greatness and inspiration as a leader do not depend on the truth of any of these—they come entirely from the principles he taught, and the example he gave. The value of his ethical philosophy is in no way altered or affected by the manner of his birth or death. That he himself felt this is shown by the fact that he himself never even suggested the possibility of his birth having been one whit different in any way from those of his brothers and sisters.

Nor did Jesus ever believe in the innate depravity of mankind. He knew the weakness of human nature, but he appreciated the immense capability for spiritual growth and progress inherent in every one of his fellow-beings, no matter how low their social status, or state of moral development. He was a firm believer in salvation by character—in man's own ability to work out his own salvation, as we say, through the development of his own moral character. He placed emphasis far more on a person's acts than on his beliefs—"Not every one," Jesus said, "Who cries 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of my Father." Here is a moral injunction just as valuable as a principle of right living in the Twentieth Century as in the First, showing as it does the total uselessness of creeds without deeds. Jesus constantly preached that all men were his brethren, and Sons of God—not sinful, unworthy creatures condemned for the alleged sin of a mythical original ancestor.

And now we come to the last so-called essential of Christianity—belief in the infallibility of the Bible. The Bible is without question the greatest piece of moral and ethical literature the world has yet produced, and it is a book without which the world would be without its finest piece of literature. But the worth of the Bible does not depend in any way on the actual historical truth of its various stories, but on the moral lessons taught by these stories. What difference does it make if the things they relate really happened or not—the moral truths contained in them have just as much value. If the moral value of the Bible really depended on its infallible historicity, then the principle of its infallibility would perhaps be a fundamental doctrine of Christianity, but as it does not, it is hard for any reasonable person to understand why so much ado should be raised by the study of the Bible in the light of the higher criticism.

"But," some may say, "all these things have been taught to us all our lives as vital to the life and value of the Christian religion. If these are not essentials, then what things are vital to it? The answer is simple—and was stated succinctly by Jesus himself. It may be found in the 22nd Chapter of Matthew (Verses 37 to 40):

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets.*

There is the answer—the Fatherhood of God, and the Brotherhood of Man—these are the fundamentals of the religion of Jesus Christ.

Bogota, N. J. WILLIAM NEWMAN CHEW.

Can Germany Compete in the World's Markets?

If we wish to answer the question whether Germany will be able to fulfil the Treaty of London, we have first to answer the question whether she will be able to compete in the world's markets. She will be able to make the payments provided by this Treaty, only if she is able to accumulate the necessary foreign funds from the surplus of her exports over her imports.

It is not easy to answer this question just at present, as Germany's whole industrial and commercial life is laboring under a very heavy financial crisis which began when the Reichsbank, in April last, suddenly changed its politics. During the time of inflation and the first months of the stable currency of the Rentenmark, easy money and easy credit had been artificially fostered. Now, quite suddenly, these credits were reduced to a minimum. The consequence was a scarcity of money in all branches of production and trade, whether they were working on a sound or on an unsound basis. After the easy money had created an artificial buying power and in consequence high prices, these prices suddenly collapsed. Big stores of goods had been bought during the inflation period by everybody in order to invest their money in articles of permanent value. The price of the goods now dropped to a fraction of what they were purchased for, causing heavy losses everywhere. Sound business, as far as it produces economically for competition in the international markets, will have to overcome the existing difficulty by its own strength, or by the help of foreign credits which are now obtainable since America is a party to the reparation loan.

The main causes which should enable Germany to produce cheaply are, of course, low wages and long working hours. The eight hours' working day is no longer observed in large sections of Germany's industrial life. If more profitable, work can go on for nine hours and longer. We find a comparison between German and foreign wages for the 1st of May, '24, in the statistics of the International Labor Union. Taking London average wages to be 100, we find Ottawa at 196, Amsterdam at 90, Stockholm at 90, Christiania at 78, Prague at 87, Berlin at only 53!

Doubts whether Germany, in spite of these low wages, will be able to compete in the international markets are based on the unsound organization of German economic life. There is too much unproductive work.

During the time of inflation, prices jumped almost daily. The mere buying of goods on credit guaranteed a profit, and during this time trade assumed unnecessarily large proportions, which proved unhealthy and harmful. In Berlin alone the number of registered firms has almost doubled since 1913. In order to cope with the increase of monetary transactions and stock-exchange speculations during the time of inflation, the banks built up an enormous organization of unproductive labor. How big this unproductive labor is in Germany is shown by the fact that, in spite of a reduced territory and reduced productivity, the number of working people has increased from 30 millions in 1907 to 33 millions in 1923. Officers, women, old age pensioners and the large number of people who previously lived from the interest of their capital and lost both through the inflation, all increased the number of employees and workers, and they constitute an unbearable drag on the economic life of the nation. This drag causes an increase in prices in two ways, both handicapping German business. In the first place, the over-organization, which might often be called disorganization, forces trade to take a high margin of profit, thus increasing the prices the consumer has to pay. In the second place, the banks, with their enormous apparatus, can only exist by the profits which they derive from the large difference between the rate for debit and the rate for credit interests, and also from the high banking charges. These increase the prices of goods in the case of each party who deals in them.

The turnover tax of 2½ per cent—only lately, quite insufficiently reduced to 2 per cent—has the same effect. For goods which, on their way from raw material stage, change hands many times before reaching the consumer, this tax may easily amount to 10 per cent or more.

Not all industries suffer from these factors to the same degree. Big concerns which produce articles direct from the raw material do not suffer from the exorbitant margins of profit in the trade. They also avoid the turnover tax to a large extent. They have likewise made themselves independent of bank capital by drawing banks into their combinations.

It is those branches of industry which are not directly connected with the production of raw material that suffer the most from the above price increasing factors, especially if they have to buy from the trade, and if they are dependent on bank credit. It is interesting to see official statistics showing the exports of the first half year of 1924 in percentage comparisons with the exports of the same period of 1913. These figures are:

	Present prices	Prewar prices
Chemical products	53.9	43.2
Iron and steel products	52.6	47.5
Machinery	70.3	58.5
Mechanical instruments	111.8	83.3
Textiles	84.3	53.1
Clothing	91.1	44.5

But this percentage does not give a complete picture of the present position, as Germany, during this period, has been handicapped by the above mentioned financial crisis. It is more important to look at the different degrees in which these goods have increased in price since 1913. The smallest increase of only a little over 10 per cent is shown by the iron and steel products which are manufactured by the big concerns. Machinery, where factories outside the big concerns take part in the production as well, show an increase of 20 per cent. Chemical products in which, apart from the well known concerns, large numbers of small laboratories are involved, show almost 25 per cent. Highly finished mechanical apparatus and instruments, where a rather large part of the output is manufactured in independent works of different sizes, as in the optical and clock and watch-making branch, show 30 per cent. The textile industry which, without exception, from the purchase of the raw material on, is dependent on trade, shows an increase of almost 60 per cent, and the manufacture of clothing of more than 100 per cent, compared with prewar times. Accordingly, the passivity of the German trade balance was caused by the surplus of the textile imports over exports to the extent of one-third in 1913 and to the extent of two-thirds in 1924.

Our query whether German production will be successful in competition cannot be exhaustively answered by a simple Yes or No, but by the following statement: The industries which control the entire manufacturing process from raw material to the article of export—comprising mainly the heavy steel and iron works—will be up to the standards of the world's markets after they have once emerged from the present financial crisis; but most of the independent works, turning out finished articles, may succumb to the burden of unproductive organization.

The rigorous cutting out of all unproductive labor would mean today a sentence of starvation for millions. Only an enormous extension of markets would make their transfer from unproductive to productive work possible. Lower prices, which should be the aim, will have to be the basis to build upon—a vicious circle! The cutting down of the abnormal expenses will be a difficult and painful process, painful to the enterprises, still more painful to the laborers and employees. Credits can help and accelerate this process, but only if there is a guarantee that they are not used to cover these abnormal expenses but to make production more rational.

The industry of highly finished articles is one of the most important parts of the economic life of Germany, and gives work and food to a large number of her sixty million inhabitants. If it does not recover its old efficiency, the country will not be able to make good the reparations she has undertaken. Without this important industry she cannot even live.

Berlin, Germany. HANS MEYER.

We believe always that we shall be victorious. Patriotism makes it a crime to doubt. . . . The ease with which a few men draw on the people is surprising. . . . It is insisted that to take up arms is to the nation's interest even though all countries are ruined by war which never enriches more than a certain few. There is no need to explain; it is enough to beat the drum, wave the flag and the enthusiastic mob rushes on to carnage and death.—*Anatole France.*

Coming out of her splendid isolation England needed to seek a soldier on the continent against Germany; this soldier, France, is allied to Russia. Alone, the coalition of power encircling the empire of the Hohenzollerns may conserve to the successors of Elizabeth and Victoria, the domination of the Western seas.

—*General Civrieux,* 1913.

THE STUDY TABLE

Plays and Poems

The proper mental environment makes all the difference. Even a third class coach on a Chinese railroad can be forgotten if one has such books as these two new ones just out from home.* One passes stations and mud villages; blue-clad travelers with huge bundles jostle everyone getting on and off; but these are mere incidents in the journey when compared with two good books.

Of the three plays in Miss Benton's volume "Coming Down the Mount" is at once the most interesting and least satisfactory. It is interesting because it centers around Jesus of Nazareth, who, though he does not appear, is ever present. There is good writing here, and good construction, for one feels the presence of the Master throughout without encountering the difficulty of physical presentment. Then too, the people of the play are people we know, and the author convinces us that human nature was then as it is now. That first scene after the Sermon of the Mount might be any Sunday morning after any church service. And who has not friends among the Pharisees? The play starts vigorously, but as it progresses through the events of Passion Week the author labors increasingly under the necessity of setting forth an interpretation of the resurrection, and this tends to interfere with the continuaion of the simple objectivity that characterized the earlier scenes. Still it should produce well, and we should like to see it played by a good dramatic club in some liberal church.

"Margaret of Salem" is a sharply drawn tragedy of the earlier intolerant days in America. All the unregenerate devils of China could hardly hope to equal the depravity of the degraded perversion of the fanatical Puritanism of our fathers, as it was manifested in the burning of the women of Salem. The development of this horror from its simple beginning to its inevitable climax is displayed with vivid clarity. This is a stirring narrative to read.

But the best of the three is "Franklin." One whose fortune it is to bear the great man's name can well be critical, but here is nothing to criticize. The picture is authentic. It is the living Franklin, and his environment and associates, whether in London, New York, or Paris, are correct. Furthermore the excellent dramatic structure of the piece shows a skilled hand.

All three of these plays possess the double merit of contributing to the literature on their respective subjects while they are dramas of worth. The dedication of the volume, to Dr. E. H. Lewis, implies that he has criticized it and approved. That, to any student of his, is enough—the book is good.

Peculiarly interesting to UNITY readers, however, because of their kinship of ideas, are Mr. Wentworth's two plays, or dramatic dialogues, "The Growing Dawn," and "The Spirit of the Lower North Side." The first is a picture of the vision-endowed one per cent against a strong background of the ninety-nine. The rays of the dawnlight pervade the play, and even the blind among the audience must feel their eyes touched by the light.

"The Spirit of the Lower North Side" is a picture of the later intolerant days in America which will be familiar to all who followed UNITY, whether in Chicago or elsewhere, during the war days when the natural rights of men and the constitutional guarantees of liberty were alike swept aside in the course of war's advance into the homes and lives of America. To one who lived in Chicago and who knew something of the Spirit of the Lower North Side the scenes ring true and there is no distortion in the portraits. The chief actors belong to that small group of seekers after ideals and truth, maligned as "radicals" and "dangerous" by the lords of the Boulevard. They lived and moved and had their being in North Clark Street, in the byways around Washington Square, in the shadow of the Wrigley Building; and the dramatic action is concerned with their search, and with the struggle of the few to keep their heads clear and their speech free in the days of the Great Hysteria. May the Spirit of the Lower North Side never fail so long as it follows the Gleam.

In "The Growing Dawn" young Roger Baldwin says (page 78), "I like to commit my experiences to a poetic form." And so does the man who wrote that. Among the verse of the first half of the book we find experiences in the appreciation of music, of painting, of sculpture, of natural scenery. It is a pleasant thing to do—to commit one's experiences to poetic form—especially when one has the gift of finding poetry in his experiences. After reading "The Valley of Enna and Other Poems"† we can be glad that Mr. Wentworth does react poetically, and that we may share his reactions in his pleasant verse.

And so the Peking week-end is happily concluded.

Paotingfu, China. B. F. M.

* "Franklin and Other Plays," by Rita Benton: New York, The Writers Publishing Company, 1924; pp. 229.

† "The Valley of Enna and Other Poems and Plays of 1922," by Edward Chichester Wentworth: Chicago, Covici-McGee, 1923; pp. 129.

"Patriotism"*

Patriotism—what is it? A great Englishman of the 18th century defined it as the last refuge of a scoundrel. A great Englishman of today, Bertrand Russell, has lately called it the blackest crime of which a man can be guilty. It is a spurious patriotism, undeserving the name, that is thus condemned, the perversion that appears especially in time of war. Then it is that love of country and hate of the enemy become identified in unreasoning minds.

One effect of the World War is the exaltation of nationalism. Loyalty to government is widely acclaimed as the supreme duty. The truth that "Above all nations is humanity," with its corollary that loyalty to wide human interests may require disobedience to one's government, how few perceive! The fact that humanity is a unity, one body of which the nations are severally members, injury to one inevitably meaning injury to all the others, how few understand!

Miss Wentworth's discussion is timely, thorough and cogent, deserving a wide reading. She thinks that patriotism is too good a word to be surrendered to the war-mongers. She has a keen eye for fallacies current in this era of 100 percent Americanism and exposes them with admirable vigor.

HENRY W. PINKHAM.

* "Patriotism." By Lydia G. Wentworth. Single copy, 6 cents; 5 copies, 25 cents. The Association to Abolish War, 7 Wellington Terrace, Brookline, Mass.

CORRESPONDENCE

HENRY CABOT LODGE, POLITICIAN AND HISTORIAN

To the Editor of UNITY:

There was much in Mr. Lodge's life and work which I greatly disliked, and much which I greatly admired. For 30 years he had been the strongest and most influential opponent at Washington of the public policies which I considered most righteous and important. In 1895, when Mr. Cleveland's rash Venezuela message plunged the country for a week into frenzy and grave danger, no New England man in Congress did more to fan the flame of ill-will toward England. None was more urgent for the wild and needless war with Spain which quickly followed, and for which the precipitation of the 1895 jingoism fertilized the soil; and in the imperialistic fever which resulted, while Mr. Hoar led the forces in the Senate which protested against the conquest of the Philippines, Mr. Lodge as ardently supported that most un-American adventure, with its entanglements of naval ostentation and violence to our own great definition of the just basis of government. In the mournful debate in the Senate last spring on Japanese exclusion, while President Coolidge and Secretary Hughes were struggling to maintain the amenities of diplomatic intercourse, no one save only Senator Reed of Pennsylvania spoke so offensively or so foolishly as Mr. Lodge. He has been the conspicuous representative of what seems to me the false view and the mischievous invocation of the Monroe doctrine. He did more than any other man in the Senate or in the country to thwart Mr. Wilson's great purpose after the war to organize the world for peace. Had Mr. Hoar held Mr. Lodge's place in the Senate and its foreign relations committee in 1919 the United States would long ago have taken her rightful and dutiful place in the League of Nations and the World Court.

If Mr. Lodge had sinned, he did it with his eyes open; for he was the most intellectual, the most studious and the best informed man in the Senate. He did good with his eyes open, as more than once I had occasion to witness. David Lubin, the founder of the International Institute of Agriculture, once cabled me from Rome, when he was having trouble with the inhospitality of our authorities to his idea, to join him in Washington for a week's work with Congress. There was some curious jealousy in the department of agriculture itself. In calling there, while I waited for the proper secretary, my eye, by strange fatality, caught the institute's label on a parcel on a shelf beside me. The secretary said at once that he was without recent advices from the institute. I ventured that the unopened parcel might perhaps contain the last report—which with some embarrassment he found to be the case. No unopened mail from Lubin lay on Senator Lodge's desk. Of all men at the Capitol he was the friendliest and the best informed. He could not understand the apathy at Washington. He had recognized the pregnancy of Lubin's idea the moment it was broached; our nation, the greatest agricultural nation in the world, should have taken the lead in realizing it, if only for reasons of sheer economic advantage; and were he not tied down, he would himself seek appointment on the next American delegation to the institute's assembly. No other man at the Capitol co-operated so intelligently or so efficiently.

If Mr. Lodge was relentless in his political partisanship, and sadly lacking in the international mind, he was a devoted, useful and honest historian. He was fair. I was in the Senate gallery when he gave his address on Calhoun, in the exercises attending the reception from South Carolina of the statue of Calhoun for the hall of statues in the Capitol, and I was proud and grateful, as a Massachusetts man, for the precision and the generosity of his tribute to the mental keenness and the sincerity of the great southern statesman, whose views were so opposed to his own and counted so mischievous by almost all New Englanders.

For 20 years Mr. Lodge had been the one man to whom Massachusetts naturally turned as the orator of her great historical occasions, such as the recent Plymouth tri-centenary. Few of our people seem aware of the extent of Mr. Lodge's historical work. If it had been his major and not his minor work, he would have left behind something memorable. It was entirely fitting that he should be elected to succeed Charles Francis Adams as president of the Massachusetts Historical Society. He had many of the best qualities of the historian; he had industry, enthusiasm, imagination and style. He had done more for the memory of Alexander Hamilton than any other American scholar of his time. His critical edition of the complete works of Hamilton is a monumental work, and his life of Hamilton is the best brief biography. His life of Daniel Webster is the best biography of Webster. It is marred by its merciless judgment of the seventh of March speech, a judgment which he pronounced "irrevocable." Senator Hoar, who once shared the judgment, revoked it for his part in less than 20 years after the time (1883) when Mr. Lodge wrote, and Prof. Foster's recent searching pamphlet has made shipwreck of it. It must be remembered, however, that the most cogent and conclusive of Prof. Foster's arguments are almost all drawn from documents which were not available when Mr. Lodge wrote.

Mr. Lodge's life of Washington is likewise the best brief biography of Washington, to my thinking the best biography of Washington altogether which exists, distinctly better than the life of Woodrow Wilson. I wish that it might find place in every American home. It would be Mr. Lodge's best monument.

Boston Herald. —*Edwin D. Mead.*

SIGN THE WHITE CROSS PETITION AGAINST NARCOTICS.

Editor of UNITY:

The array of illustrious names from India which you published last week in support of the White Cross petition against narcotics was a veritable shining Southern constellation,—Mahatma Gandhi; the poet and philosopher Tagore; K. T. Paul, native leader of All-Indian Christian Council; Chatterjee, the publicist and editor; the missionary C. T. Andrews, who is the most influential Englishman in India; and others who are laboring in the field of Indian education. These names are a luminous exhibit how ill-informed are those who declaim about India's seeing nothing wrong in opium, and who utter lugubrious warnings against the "crime" it would be to rob them of this treasure.

We used to hear the same about China how the country "would rise in insurrection" if opium were taken away; "the streets would run with blood," "your peaceful settlements would be turned into hell"; whereas when the Chinese got the chance to break their slavery they celebrated the day with banners and music, processions—and gala day festivities, and old smokers burnt their pipes for thank offerings in stacks as high as the houses. India with her noble religious convictions, and a medical service which if scanty is far in advance of the Chinese destitution, will all the more readily break her opium habit.

This remarkable Indian expression is to be presented to the International Narcotics Conference at Geneva by the President of the White Cross in person, together with thousands of other petitions, as a visible expression of world conviction. If readers who have not had opportunity of signing the petition will send their names to William K. McKibben, Secretary of the White Cross, care Hotel Belmont, New York City, they will be forwarded to the Conference, *provided this is done immediately.* Sessions of the Conference begin soon.

WILLIAM K. MCKIBBEN,
Executive Secretary White Cross International Anti-Narcotics Society.

MR. WALSH AND THE CATHOLIC CHURCH.

Editor of UNITY:

I have just finished reading Walter Walsh's review of Shaw's Joan of Arc or as he has headed it "Saint Joan." And again do I wonder how it is and why that in all matters touching on the Roman Church hatred, vituperation and bigotry ever run riot—be the writer a believer or a non-believer in Christianity, or be he one who is a professed protestant Christian and also a claimant to being a liberal.

Read Mr. Walsh and one would get the idea that the Roman Church (and the only Christian Church of that day and time) was the seat of all wrong. To read and believe him one would have to deny the facts of to-day. The Churches do take part in wars, all of the churches, but not because their creeds call for belief in war but because they are driven to it by the men who are at the head of our civil governments.

As for bigotry—only a bigot would make the statement that Walsh makes when he writes "beatification is the process by which the Church rescues the sinner from the pains of purgatory, etc." Mr. Walsh talks of turning from "this nauseous sight and getting sick." Well! he is not the only one made sick in his sickness. For the merest child who has had any instructions in the Catholic, Roman, faith knows that the Church claims no such rights as Walsh here sets forth as claimed by it.

THE FIELD

"The World is my country, to do good is my Religion"

JOHN HAYNES HOLMES' CALENDAR

(Compiled by Mrs. Holmes)

12 Quotations from Mr. Holmes' Sermons, with an Original Photograph on the Cover

75 cents, at Abraham Lincoln Centre, the New York Community Church, and the Boston Community Church.

Net proceeds for the Organ Fund of the Community Church of New York.

FIGHTING AGAINST ODDS

The National Association for the Advancement of Colored People is the watch dog of the race. It stands as an ever-present enemy against those forces which seek to destroy American ideals. It has brought the race problem, with all of its attendant horrors before the world in an intelligent and forceful manner. It champions the cause of unfortunates who are unable to combat the sinister influences which oppress them. It protests day and night against segregation and its allied evils. Because it is engaged in a heroic struggle against wrong, it is not popular with white people and to our shame, it is not supported by colored people.

The National Association has fought courageously in our courts to free victims from unjust confinement. In short, the N. A. A. C. P. is honored and feared more than any other Association for the uplift of our people. Possibly it has not done everything that it should have done and has done some things it should not have done. Its method of procedure may not please every one. However, it is a fact that cannot be gainsaid, the N. A. A. C. P. stands in the vanguard working for the elevation of a down-trodden people.

Regardless of what we think of the individuals who head the Association every fair-minded person must admit that it has been instrumental in accomplishing much good for colored people. Results are the only fair means by which a movement can be judged. The main question is, what has it done? Scan the Annual Report for 1923 and the answer jumps out from every page—the Association has accomplished great things for colored people. Because it is working for our elevation, it should have our support.

Every Negro in America, it does not make any difference what his position in life may be, is affected by race hate. It is as inescapable as the air we breathe or the water we drink. This common enemy of the race makes us brothers suffering the same sorrows, enduring the same heartaches and chafing under the identical task masters. The agony which is caused by this curse to humanity stinks to Heaven and transcends all others. How it is possible for any Negro to see the sufferings and agonies of his people without trying to correct them is beyond understanding. If colored Americans can be satisfied while coals of fire are heaped upon their heads without joining forces with those agencies which are working for our mutual benefit, they are indeed inferior and deserve the punishment meted out to them by the dominant group. If colored Americans can sit down and see the grossest and most inhuman insults heaped upon them without offering vigorous resistance, they are unfit to be called men and ought to suffer the agonies of hell. If we are too selfish and self-centered to work for our full rights as American citizens, we should not have those rights and even those which we do have should be taken away.

Since the National Association for the Advancement of Colored People has a working program it would seem wise for all of us to join forces with it. The effectiveness of the Association's work depends upon the number of its membership. The larger the membership, the greater its powers. It is doing much. It could do infinitely more if colored Americans would take hold of this work and make its ultimate aim more certain.

The Association does not belong to Du-Bois, Johnson, Spingarn, Pickens or any other individual. The Organization is ours, founded and fostered in the interest of all colored people. God knows the colored people need something to look out for their interests. Therefore, when we permit our little individual differences to interfere with our final triumph we are worse than fools and our condition is to be pitied. Suppose we get behind the N. A. A. C. P. and make it hum for righteousness. Let us prove to the world that we are men and women worthy of respect and as such demand absolute equalities as Americans.

—*The Philadelphia Tribune.*

Here's Where You Can Do Your Share

MR. J. E. SPRINGER, *Treasurer*, N. A. A. C. P.,
69 Fifth Avenue, New York City.

DEAR SIR:

I enclose my { Check / Postal Money Order } for $..... to further the work of the N. A. A. C. P.

NAME .....

ADDRESS .....

.....

Bishop Brown's Fight

A Fight for the Right to Interpret the Bible in Accordance with Science

A Fight to Break the Shackles of Outgrown Religious Creeds

A Fight Against Pulpit Hypocrisy

Bishop Brown's Fight is the popular title given to the Brief filed in the Court of Review by Joseph W. Sharts of Dayton, Ohio, counsel for Biship William Montgomery Brown, in the heresy trial over his booklet, Communism and Christianism. Date of Review hearing, January 13th, 1925. Place, Trinity Cathedral, Cleveland, Ohio.

PUBLICATIONS

Communism and Christianism, paper 25c
Heresy No. I, Before the Trial, 25c
Heresy No. II, During the Trial, 35c
Bishop Brown's Fight, 35c
(*This set covers the trial to January 13th, 1925, and may be had for* $1.00)
Communism and Christianism, cloth 75c

THE BRADFORD-BROWN EDUCATIONAL COMPANY, INC.
Galion, Ohio

I am referring to his statement as to purgatory. All fair-minded people will be made sick by Mr. Walsh's statements.

If the Creator revealed the Christian Religion, or might I not say any religion unto man, there is nothing in the claims made by the Roman Church that should nauseate Mr. Walsh or anyone else. I was, as it is put, born and raised a Catholic (Roman) and still attend that church. I know that the men who compose its priesthood are for the most part men of high ideals and clean morals. Like the Maid of Orleans there may be room for a debate as to what are the Voices and Visions they hear and heed but it is just plain bigotry or worse to decry their sincerity and more so to misquote their claims as does Walsh when he talks about the Church claiming to take the Maid out of Purgatory by beatification. I shall expect, if Walsh makes a reply, to have him quote on the matter of indulgences as a justification for his statements complained of herein. Granted that he could prove he was right in a matter of indulgences, I still hold that he would not be justified in making a statement that the Church claims to be able to take or release souls from purgatory by the act of beatification. But even in the matter of indulgences the Roman Church is not entirely without right and reason if we grant that it was necessary that Christ die on the cross to release men from effects of original sins of our first parents. Yet as a matter of fact the Church does not claim near as much in the matter of indulgences as many protestants and some of the rank and file of Catholics think; and the Church does not demand a belief as to the value of the setting loose of souls from purgatory by indulgences that should stand in the way of a person's reason, if that person can and does believe that Jesus Christ was true God and true man and was crucified for the sins of mankind, that man might enter the kingdom of Heaven.

Yours fraternally,

JORDAN T. LAWLER.

IN ONE ANOTHER'S LOVE.

I claim you as my own, my very own,
life of my life.
(So speaks the God in me unto the God
in you.)

One only God am I, alike in every soul.
And so, and only so, can I be known.

In one another's love, O man!
Ye shall become possessors of my wisdom and my power.

VICTOR E. SOUTHWORTH.

9 SHOPPING DAYS TO CHRISTMAS!

A SUGGESTION AND AN OFFER

UNITY

with any one of the following books
(while they last)
for $3.00

By John Haynes Holmes:
The Grail of Life
Is Violence the Way Out?

By Francis Neilson:
How Diplomats Make War
Duty to Civilization

By Jenkin Lloyd Jones:
Religions of the World
Love for the Battle-torn Peoples

By Bertrand Russell:
Justice in War Time

To Unity Publishing Company,
700 Oakwood Blvd., Chicago.

Gentlemen:
Enclosed you will find check for $3.00 to cover one new subscription to UNITY to be sent to

Mr. (Mrs. or Miss).....

.....

Address.....

.....

Also,

Name of book.....

.....

To be sent to

Mr. (Mrs. or Miss).....

.....

Address.....

.....

It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

3913 Cottage Grove
Tel., Atlantic 1876

WRIGHT & COMPANY

STEAM—DOMESTIC

COAL

TELEPHONE WABASH 5028
Main Office:
608 S. Dearborn St.
CHICAGO

Phone Oakland 489 **JANITORS' SUPPLIES**

Everything in HARDWARE

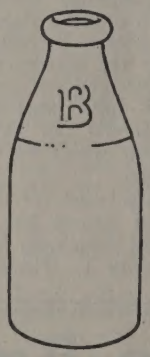
AT

PORTER'S
4236 Cottage Grove Ave.

The Blakely-Oswald Printing Co.

PRINTERS and BINDERS

Telephone Wabash 3854 **120-124 W. Polk St., CHICAGO**



Children Love It

BOWMAN'S MILK is a delightful treat for tiny tots. Its creamy richness gives them strength.

BOWMAN DAIRY Company

DREXEL State Bank

Cottage Grove Ave. *and* Oakwood Blvd.

Thirty-two years of conservative banking, combined with service and courtesy for every depositor —large or small—is the record of this bank . . . . . .

Your savings and checking account cordially invited

Resources Six and one-half Million Dollars

Subscribe for and read UNITY

IN DECEMBER

The holidays, with their rounds of entertainments and festivities, make extraordinary demands upon evening wardrobes. While here is a service which can be depended on to beautifully cleanse and condition each dress garment entrusted to its care.

Schumann & Co
Cleaners Dyers

PHONE DREXEL 0231 : : : : : ALL DEPARTMENTS
MAIN OFFICE AND WORK

3960 Cottage Grove Avenue